clothing would be in existence ; and as there would be no adequate motive to the proprietors of land to cultivate well, not only the wealth derived from convenience and luxuries would be quite at an end, but, if the same divisions of land continued, the production of food would be prematurely checked, and population would come to a stand, long before the soil had been cultivated/* It has not been observed, either by Smith or Malthus, that it is by the free operation of both that national wealth is promoted. The latter, indeed, speaks of an intermediate point, at which the " encouragement to the increase of wealth is the greatest." But truly it is not by this happy medium that the economic prosperity of a nation is fostered, so much as by giving full liberty to both extremes; and the issue is, that capital is accumulated by the frugality of one section of the community, and is again lavished on productive labour by the prodigality of another. These centripetal and centrifugal forces are held in balance by the nice arrangements of the providence of God, and according as the one or other prevails, so is the path which a nation describes—so is it planet-like or comet-like in its orbit. We see how a nation may owe its commercial and political prosperity, not so much to the wisdom of its statesmen or citizens, as to the skilful adjustments of the government of God.

These remarks apply to the abuse of all the instinctive springs of action in the human breast, and it is not needful to treat of them in order. The love of society, for example, while it encourages extravagance, and often leads to bankruptcy, gives rise meanwhile to those pleasing qualities which are expressively called social. The ages and nations which have been most addicted to sociality, as England in the reign of Charles II., and France in the reign of Louis XIV., have also been characterized by their politeness, and the flow of pleasing conversation.

(2.) Nay, there are incidental advantages springing from the malignant passions, under some of the aspects in which they present themselves. *No* doubt, these passions would be unmingled evils in a world in which sin was otherwise unknown. In the actual world they are also evils; but then, to keep wickedness from becoming intolerable, the evils are made to counteract each other, as, in another department of God's works, one species of insect and wild beast is made to destroy another.

* Political Economy, p. 8.